

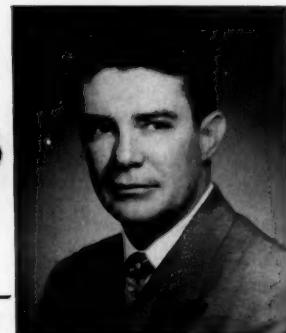
THE

Dan Smoot Report

Vol. 4, No. 15

Monday, April 14, 1958

Dallas, Texas



DAN SMOOT

Communism, Christianity, Confusion

For years, it has been assumed in the west that communists could not win free elections—that communists could come to power only by subversion and armed aggression.

History justified the assumption. In the first six years after World War II—in the face of the United Nations' pompous pretensions about saving succeeding generations from the scourge of war—communists conquered China, Tibet, North Korea, part of Indo-China, and a whole tier of eastern European states. But nowhere did they conquer by winning political power in a free election.

Repeated attempts at rebellion behind the iron curtain—climaxing by the gory Hungarian episode in October and November, 1956—showed that communists can not even control their captive states, except by ruthless force.

With the Hungarian affair, Soviet "prestige" hit bottom.

Yet, three months later, communists, for the first time in history, took over the reins of government in a "non-communist" country by winning a majority vote in a free election. This happened in Kerala, a state in the southern part of India. The communists had tried to take Kerala by armed force in 1951—and failed. In February, 1957, they won control of the state government by persuading a majority of the people to vote for them.

It is startling to note that Kerala is the most literate and Christian state in India. In Kerala, one-third of the people call themselves Christians. In India as a whole, only 3 out of 100 are Christians.

During 1957, the communists won power in three other important places by the simple democratic device of getting the majority vote in free elections: in Java, the main island in the Indonesian Republic; in Okinawa, the key link in America's island defensive chain in the Western Pacific; and in British Guiana, Latin America.

How could this happen, right on the heels of the world-wide shudder of horror that communist behavior in Hungary caused—particularly in Christian lands?

THE DAN SMOOT REPORT, a magazine edited and published weekly by Dan Smoot, mailing address P. O. Box 9611, Lakewood Station, Dallas 14, Texas, Telephone TAylor 4-8683 (Office Address 6441 Gaston Avenue). Subscription rates: \$10.00 a year, \$6.00 for 6 months, \$3.00 for 3 months, \$18.00 for two years. For first class mail \$12.00 a year; by airmail (including APO and FPO) \$14.00 a year. Reprints of specific issues: 1 copy for 25¢; 6 for \$1.00; 50 for \$5.50; 100 for \$10.00—each price for bulk mailing to one person.

The primary appeal of communism is to intellectuals who do not believe in God, but who like to play God; who scorn the old-fashioned notion of praying to God for man's salvation, but who think that they, if possessed of enough political power, can reform humanity and create heaven on earth.

The odd result: during the years when communism has been conquering a third of the world, governments in the non-communist part of the world have been in the hands of people who, while pretending—perhaps even thinking—that they are resisting communism, are themselves communists at heart.

Czechoslovakia provides a good case study.

Joseph A. Mitkus, formerly a Czechoslovakian diplomat but a political refugee in America since the communists took over his homeland, says the Czechs are helpless because they are ideologically confused about the world-wide struggle with communism.

He says that the confusion of the Czech people results from the teachings of Eduard Benes and Thomas G. Masaryk (both former presidents of Czechoslovakia) who, for two generations, taught the Czechs such "mixed up" theories as "idealistic realism," "humanized theism," and "socialized democracy."

Mitkus says:

It is no miracle, therefore, that the Czech people and particularly their intelligentsia are now seriously confused. Due to the relativist philosophy of their political teachers, they have lost the right direction in the present communist storm over central Europe.

Benes and Masaryk accepted the theories of Marxian socialism but rejected Marxist

Leninist-Stalinist techniques for achieving socialism. Thus, the only real conflict between them and communists was over the question of technique. Their basic social and political philosophy was identical with that of communists, but they considered themselves anti-communist.

A vast amount of this same kind of confusion has contaminated the intellectual and moral atmosphere of America—because the "mixed up" philosophy of Eduard Benes and Thomas G. Masaryk was identical with the philosophy of the new deal, of the fair deal, and of modern republicanism.

Practically all influential "liberals" in America, although regarding themselves as anti-communist, want the same kind of society that communists are after: they want a total transfer of political power from the individual to government, so that government can regulate and level and redistribute wealth.

Using the police power of government to take from those who *have* for redistribution to those who *have not* is called, by our "anti-communist liberals," achieving economic justice through the processes of democracy.

In communist countries, the same thing is called liquidation of capitalism through the dictatorship of the proletariat.

"Liberalism" has spread in America the same kind of ideological confusion that it did in the once independent republic of Czechoslovakia.

America's "liberals" will not accept the evidence that socialism must inevitably end in total disaster—just as Czechoslovakian liberals

would not. They still think they can build the perfect socialist society.

"Liberals" like Mrs. Roosevelt instinctively feel that communism as such is all right but that it has fallen into bad hands. No matter how many Hungarian-type blood baths the Soviets stage; no matter how often the dictator of communist China admits that hundreds of thousands of Chinese have been liquidated in the interest of establishing communism, "liberals" like Mrs. Roosevelt cling to the hope that communist leaders will change, and become amiable and good.

Thus, under "liberal" leadership, our national effort to resist the spread of communism is aimless and confused and self-contradictory.

While arming to fight communists abroad, we pamper communists at home.

While giving economic aid to communist satellite nations like Poland, on the pretext that this will weaken the bonds between the satellites and the Soviet Union, we assure both the satellites and the Soviets that we have no desire to weaken those bonds.

At best, our national anti-communist effort is a fatally expensive waiting and hoping operation: we are just waiting, hoping that if we can hold out long enough, communists will somehow become good, and all the evils of communism will go away.

Meanwhile, communist conquest of the world goes forward.

Communists, although doctrinaire to the point of being insane in their basic ideology and aims, are, in some important ways, more flexible and teachable than our "liberal" leaders.

Our "liberals" never seem to learn anything from or about communists. Communists do learn from us; and they modify their tactics accordingly.

Consider again the important elections which communists won in four strategic parts of the world during 1957. Communists won those elections by borrowing the platforms and techniques of the Democrat and Republican parties in the United States.

Reporting on this phenomenon, the *U. S. News and World Report* of September 6, 1957, said:

The free world now finds itself up against a surprising switch in communist tactics: conquest through the ballot box.

The Reds, who for years avoided free elections in favor of subversion and armed aggression, are turning to American-style political campaigning in the Far East and Latin America—and winning....

A whole new tactical plan has been developed by the Reds to give them a ballot-box appeal they've never had before.

The communists in Kerala (India) ran openly on a Communist Party ticket, but they campaigned—and won—on a non-communist platform. They made no references to Marxism, Moscow, and revolution of the working classes. Instead, they promised something for almost everyone.

Jobs were promised to workers in an area where unemployment is large and growing....

Tax relief and land of their own were promised to the peasants....

More and better schooling... was pledged by the communists to disgruntled students.

This something-for-everybody campaign was backed up by a smooth-running political organi-

zation that was patterned on some of the old city machines of the U. S. The Reds got out the vote on election day....

Kerala's communist government, once in power, is avoiding all the traditions of communism. Nationalization of the big estates is not being pushed. Instead, the owners . . . are being hit by heavy tax increases....

Having watched American politicians (who advertise themselves as anti-communist) successfully sell communist ideas to American voters (who hate communism), by the simple device of calling communism by another name, the communists decided to try this remarkable tactic, in places where their own tactics of subversion and armed might had failed—and it worked!

* * * * *

Christian Fellowship with Communists

None of the above is intended to imply that communists have abandoned their basic tactic of subversion and brute force in the conquest of the world.

A remarkable thing about communists is that they can simultaneously conduct two programs which should logically cancel each other out, but which never seem to.

On March 21, 1958, *The Weekly Review* (a private British intelligence summary, edited by Kenneth DeCourcy and published in London), reported:

The onslaught on religion which the Kremlin . . . launched in the Soviet Union in early January, is gaining impetus. It is a one-sided affair, for the Russian Orthodox Church leaders would not dream of raising their voices publicly against their Krem-

lin masters. Even to ask for the same facilities as are made available for the militant agnostics on the radio and in the press, would require men of great moral courage.

It is a pity that so many of the numerous politically vociferous churchmen of the west who engage in leftist propaganda, pass over in total silence the vilification of religion in the Soviet Union.

What Mr. DeCourcy did not point out is that the stepped-up campaign of vilifying religion in the Soviet Union was deliberately planned to offset a simultaneous campaign of showing great official respect for religion.

The vilifying is to keep Soviet citizens from turning to religion. The show of official respect for religion is intended to trap gullibles in Moslem and Christian countries. Both campaigns are operating at the same time, and both appear to be succeeding.

Dr. Carl McIntire, Pastor of the Bible Presbyterian Church of Collingswood, New Jersey, in a booklet entitled *The National Council of Churches, 1957: An Appraisal*, shows how well the Kremlin campaign of buttering up western Christian leaders is working, despite the simultaneous Kremlin campaign of vilifying all religions.

On pages 12-14 of this booklet, Dr. McIntire says:

The visit of an official delegation from the National Council of Churches to Moscow, March, 1956, brings to the fore the collaboration with the communists which has been going on over the years, and every true Christian in this hour of national peril should renounce it all.

The churches in Russia, what is left of them, are under the complete control of Georgi Karpov, a major general of the secret police.

EMPIRE OF FEAR by Vladimir and Evdokia Pe-

trov, pp. 97 and 98, reports Petrov's identification of Karpov:

"At this conference Stalin suggested that the character and erudition of Karpov made him an ideal man to represent the church on the Soviet Council of Ministers. His suggestion was applauded, and Karpov was appointed."

Yuri Rastvorov, a lieutenant colonel of the MVD for eleven years who served under Karpov, testified before the Senate Internal Security Subcommittee, April 12, 1956, that Georgi Karpov was "head of the so-called religion section in MVD headquarters."

Rastvorov testified:

"The state controls all activity of the church in the Soviet Union."

He testified that Karpov sent his secret police agents to the seminaries that he permitted to exist. They graduated and became bishops in the church.

Thus the representatives of the National Council of Churches officially went to Moscow, and Georgi Karpov entertained them. According to a report in the National Council OUTLOOK, official organ of the NCC, April, 1956, the reception was "in a most lavish Russian manner." The report says that Karpov "stressed the first visit by representatives of American churches, deplored the short visit, and urged many times that they come again."

Featured on the cover of the NCC OUTLOOK, official organ, was a picture of the delegation marching across Red Square in Moscow. To be the honored guests of a major general of the secret police, who was in charge of the communist enslavement and infiltration of the churches, created a spectacle which should have shocked the entire Christian world.

Emphasizing the accomplishments of his three-year term as president, Dr. Eugene Carson Blake said in St. Louis:

"Let me remind you that the National Council during this triennium organized and made possible

the deputation of Protestant church leaders in the Soviet Union, and their return visit, a project which worked out more fruitfully and to less criticism than any of us dared hope before the fact. But we did it as a council because we thought it our Christian duty whatever the results in council support or council criticism.

Let me inform you that the National Council (here I make a prediction) will similarly arrange for the same reasons and to the same ends further visits, such as with the churches of China, whenever it appears that the Chinese churches themselves wish and are prepared for such a project."

It is anything but a Christian duty for one to permit himself or the churches which he represents to be used by the communists in their cold war.

The head of the Russian delegation which returned the visit to the U.S.A. was Metropolitan Nicolai, the second top ranking churchman of the Russian Orthodox Church, and in charge of foreign relations for the churches. Nicolai, in speech after speech, has been the mouthpiece of the communists through the churches, castigating the West.

In a speech at the first session of the World Council of Peace, Berlin, February 23, 1951, Nicolai said, referring to the Americans in Korea:

"From the first day of the lawless aggression the American neofascists began a systematic cannibalistic destruction of the 'lower' Korean race....

"These civilized savages arranged shooting matches with living targets, binding peasants to posts with barbed wire and shooting each of them over the heart of the target. Reviving the customs of the young-fascists, young-yankees photographed these scenes for their family albums and sent them home to their fiancees and wives."

This material (and considerably more) was presented to the National Council leaders before they went to Moscow.

Nicolai, to this day, has never retracted, apologized, or even attempted to explain his charges against the United States' soldiers in Korea.

The April OUTLOOK, with picture after picture, shows Metropolitan Nicolai, in a very affectionate manner, holding Dr. Blake by his left arm as they walk from the air field. Gifts were exchanged. Chalices and crosses given back and forth.

But this could not cover up the blood that is on the hands of these church leaders—communists just patiently waiting the day when America will be under their control.

Clergymen who serve the cause of communism and praise the atheistic state of Russia are not entitled to the name "Christian," and it is certainly not a "Christian duty" for Western clergymen to visit them, fellowship with them in the name of Christ, and deceive the Christians of the West as to the true nature of the enslaved churches in Russia.

And now the National Council is to attempt the same identical affair with Red China. Shall this powerful church group in America be used now to cross out the lines that have been drawn by our nation against Red China?

* * * * *

Now, a Revised Standard Version of the Koran

The Kremlin campaign of wooing religious leaders into fellowship with atheistic communists has not had the spectacular success among Moslems that it has had among "liberal" and "modern" Christian leaders.

The Moslems are anciently and widely known as fanatics in their faith. Hence, transparent communist propaganda about one-world-brotherhood will not persuade Moslems to walk in brotherhood with atheistic communists.

Long ago, bloody old Joseph Stalin—who never felt the necessity of warning his henchmen to operate discreetly in their attacks on Christians and Christianity — realized that

Moslems would fight for their faith; and he coached his communist agents accordingly.

In 1920, Stalin said:

If, for instance, the direct method of appropriating superfluous dwelling space in Azerbaijan tends to alienate from us the Azerbaijani masses, who regard the home, the domestic hearth, as holy and inviolable, it is obvious that the direct method of appropriating superfluous dwelling space must be replaced by an indirect method of achieving the same end.

Or further, if, for instance, the Daghestanian masses, who are profoundly imbued with religious prejudices, follow the communists on the basis of the Mohammedan Code, it is obvious that the direct method of combatting religious prejudices in this country must be replaced by indirect and more cautious methods.

Genuine anti-communists in the west, who know something about Moslems, have known all along that if the American government had stayed out of the political intrigues of the Middle East—had not inflamed the hatred of all Arabs and driven them into the arms of the Soviets by helping to set up the nation of Israel in the heart of the Arab world—the Moslem countries of the Middle East would have been forever secure against successful communist infiltration, because the religious faith of Moslems would keep them from fraternizing with atheists.

The Kremlin leaders, eager to extend and consolidate their power in the Moslem world, are keenly aware that the major obstacle to their success is not the Eisenhower Doctrine, but the religious faith of the people. Hence, the Kremlin has a scheme to corrupt that faith at its source: its Bible, or, as the Mohammedan's Bible is called, the Koran.

Kenneth De Courcy's *The Weekly Review*, March 7, 1958, under the headline "Middle

"East Propaganda," presented the following information:

The co-ordination and direction of Russia's Middle East propaganda is in the hands of N. A. Mukbitdinov—an Uzbek Moslem of Mongolian origin. He is a member of the Presidium of the Central Committee of the All-Russian Communist Party.

One of the tasks entrusted to Mukbitdinov's direction is the rewriting of the Koran in a sense which would suggest new interpretations of Moslem ideology and the elimination of those passages which are strongly hostile to Communist ideology. A draft rewriting has already been prepared in the U.S.S.R. by a committee of fourteen Soviet Moslems, including some representatives of the Moslem Church.

The draft is not represented as being a modification of the Koran, but only as a new edition in modern language so as to make it more easily understood by modern people. It has already been endorsed by Moslem dignitaries from Albania and China and has the support of some Moslems in Afghanistan.

The draft was sent in the early part of January to Egypt, and both Nasser and Anwar Sadat have been apprised of its contents. Both men have been asked by the signatories to the draft for their approval. The text has also been given to the El Azhar

University, where a committee of three is studying it. It is reported that Nasser has told them that he favours the revision. El Azbar, however, has a tradition of independence and it is not certain whether the University authorities will accept this rewritten Koran.

* * * * *

How to Fight Communism

The old American ideal of liberty—that government should be bound down by the chains of a Constitution so that men could be free to work out their own destiny—tugged at the hearts of men all over the globe during the first 125 years of our national life; and it inflamed the world.

That old American clarion call to liberty no longer rings. Today, the image of America that our foreign policy creates is that America is a place where life is fat and easy.

Hence, the Godless materialism of communism has little dynamic opposition in the great battle for the minds of men. That is why it is winning.

What can we do about it?

WHO IS DAN SMOOT?

Dan Smoot was born in Missouri. Reared in Texas, he attended SMU in Dallas, taking BA and MA degrees from that university in 1938 and 1940.

In 1941, he joined the faculty at Harvard as a Teaching Fellow in English, doing graduate work for the degree of Doctor of Philosophy in the field of American Civilization.

In 1942, he took leave of absence from Harvard in order to join the FBI. At the close of the war, he stayed in the FBI, rather than return to Harvard.

He served as an FBI Agent in all parts of the nation, handling all kinds of assignments. But for three and a half years, he worked exclusively on communist investigations in the industrial midwest. For two years following that, he was on FBI headquarters staff in Washington, as an Administrative Assistant to J. Edgar Hoover.

After nine and a half years in the FBI, Smoot resigned to help start the Facts Forum movement in Dallas. As the radio and television commentator for Facts Forum, Smoot, for almost four years spoke to a national audience giving both sides of great controversial issues.

In July, 1955, he resigned and started his own independent program, in order to give only one side—the side that uses fundamental American principles as a yardstick for measuring all important issues. Smoot now has no support from, or connections with, any other person or organization. His program is financed entirely from sales of his weekly publication, *The Dan Smoot Report*.

If you believe that Dan Smoot is providing effective tools for those who want to think and talk and write on the side of freedom, you can help immensely by subscribing, and encouraging others to subscribe, to *The Dan Smoot Report*.

The primary need in fighting communism is education.

How many Americans know anything about the old Jeffersonian ideal of liberty—that that government is best which governs least? How many can recognize the communist idea when it is presented under another label?

Communism is socialism. Socialism means the transfer of power from individuals to government—so that government can spend our money, presumably better than we could spend it ourselves, to stimulate the economy, to build houses, to provide electrical power and so on. All legislation—whether called liberal or anything else—which permits government to take your money so that it can spend part on you and the rest on someone else, is socialistic. Some socialism always leads to more, and total socialism always means slavery.

That's all we need to know to fight communism at home. Knowing that much, we wouldn't need to worry particularly about whether someone is an official communist or communist front. We could just oppose all legislation, political parties, candidates, church

leaders, publications, union bosses, and miscellaneous opinion formers who support socialism; and we could support those who oppose it.

This would take courage. In your church, for example: if the leaders support socialism, you should either demand that they stop it, or you should stop your support of that particular church. And so on, in your voting, your support of political parties, your affiliation with private organizations, and your subscribing to publications.

The way for us to fight communism abroad is to mind our own business: defend our own hemisphere militarily, break off all diplomatic relations with all communist countries, improve our relations with all other countries by disengaging our government from their affairs, stop giving material foreign aid, and start exporting once again the American idea and ideal of liberty.

That would destroy communism abroad—but that, too, would require continuous, courageous action on the part of American individuals.

If you do not keep a permanent file of *The Dan Smoot Report*, please mail this copy to a friend who is interested in sound government.

DAN SMOOT,
P. O. Box 1305
Dallas, Texas

Please enter my subscription for (_____ years) (_____ months) to THE DAN SMOOT REPORT. I enclose \$_____ ; please bill me for_____.

Rates: \$10 for 1 year
\$ 6 for six months
\$ 3 for three months
\$12 first class mail
\$14 for air mail
\$18 for 2 years

PRINT NAME _____

STREET ADDRESS _____

CITY AND STATE _____

s-
o-
o-
h,
n,
or
u-
ur
on
b-

ad
vn
tic
n-
oy
ff
nd
ea

u-
li-
—
—